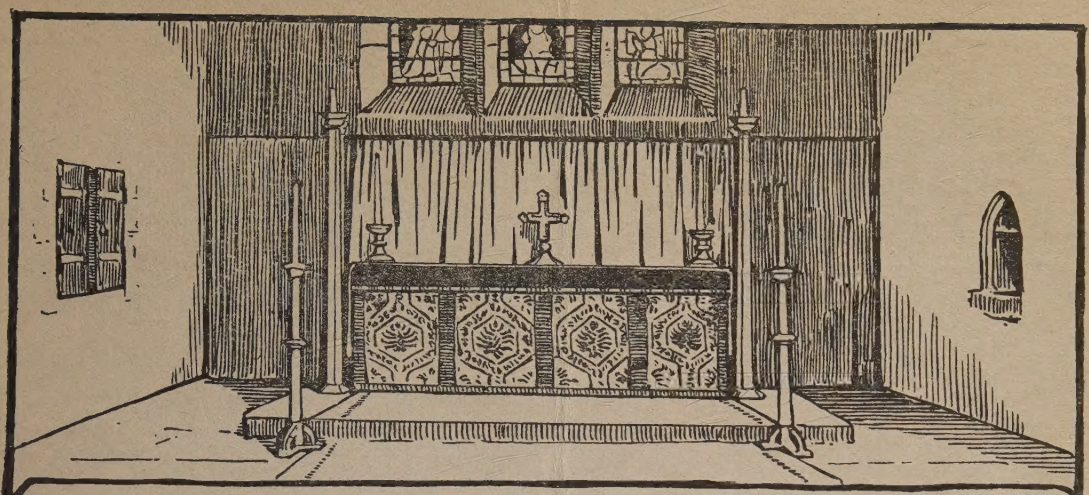

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Autumn & Winter
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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

AUTUMN & WINTER, 1933. **Vol. 6, No. 22.**

GENERAL SECRETARY'S NOTES.

The long and serious illness of the Editor and financial difficulties caused by heavy expenses connected with our publications are the reasons for the production of this combined Autumn and Winter number of the "English Catholic." We are happy to state that the Editor will soon be back at work, and that our finances are now in a comparatively healthy condition. We may therefore well hope that it has been a case of *reculer pour mieux sauter.*

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This number contains an article on the Group Movement by a well-known Anglo-Catholic supporter of the Movement. It should hardly be necessary to point out that the Society as such is not in any way committed to support of the Group Movement. Probably most of us will agree with the rather critical remarks made by our President at the Annual Meeting. But it is essential that we should try to understand all contemporary movements that are worth understanding. And we must recognise at once that the Group Movement commands support from all shades of opinion within the Church of England.

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The death of Canon Vernon Staley is a very real loss to the Society. He was one of the first priests to join the Society eight years ago, and although unable to be present at any of our meetings he maintained the closest interest in our doings to the end of his life and on several occasions he gave us valuable counsel. It is strange that the passing of so great a figure should have attracted so little notice. Vernon Staley was one of the very greatest of the second generation of the Tractarians. He was the author of numerous books on liturgical and doctrinal questions, one of which went into no less than twenty-four editions. He was also a great artist and craftsman. He was a born raconteur and his humour was entirely fascinating. Above all he was a saintly parish priest. Many younger clergy, especially old Cuddesdon students, owe a great deal to his friendship and I write these lines with a deep sense of personal loss. May he rest in peace.

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I would urge members of the Society to do their utmost to increase the circulation of the "English Catholic," thus extending the influence of the Society. Copies of the pamphlet by the Rev. C. B. Moss, entitled *English Catholicism*, can be obtained from the publishers or from me (price 2d. each, 1/6 per dozen). Propaganda work can also be carried on by holding regional meetings for groups of clergy and laity. I much hope that more of these meetings will be organised in the various districts during 1934. I would ask the promoters to get into touch with me so that a speaker can be arranged for.

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In the last issue of the "English Catholic" it was erroneously stated that copies of "The Missal" by the late Rev. E. A. L. Clarke could be obtained from me. The copies are unbound and can be obtained free (except for postage) from Messrs. A. R. Mowbray & Co., 28 Margaret Street, London, W.1. We are very grateful to Messrs. Mowbray for their kind offer to give away free copies to members of our Society. But I must take this opportunity of saying that in my judgement the Missal is not an ideal altar-book. It is free from the eccentricities of certain pseudo-Roman productions which bear little or no relation to the Book of Common Prayer. But it reverts to the Roman canon for the priest's private devotions at the central part of the service and being produced in 1917 it naturally takes no account of the 1928 Liturgy. Still, The Missal is very superior to many other altar-books, and it assumes that the English Use is followed. Our real need is a revised edition of the English Liturgy containing the 1928 service.

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Inquiries made reveal the fact that the 1928 liturgy is being used rather more

widely than some people imagine is the case. A number of parishes in the Diocese of Wakefield are using it with the full approval of the congregations concerned. Many churches use it at week-day services. The 1928 edition of the Prayer Book was drawn up with great care and after years of patient labour. It possesses the full authority of the Church. In fact it was supported by the living voice of the Church in a way in which the Prayer Book of 1662 was never supported.

It is too early as yet to comment at any length upon the proposed amalgamation of the Anglo-Catholic Congress and the English Church Union. Much will depend upon the policy adopted by the leaders of the new organisation and the methods employed. If the more "advanced" element predominates it is to be feared that a strong Protestant reaction will be evoked. It is essential that all Catholic-minded organisations should make their attitude towards the Roman Church and her claims perfectly clear. Certain people seem strangely unwilling to do this. The Committee of the Anglican Society is watching the situation carefully.

All subscriptions and donations should be sent to me until further notice, as the Committee has not yet found a successor to Mr. Biggs who has resigned the position of Treasurer after three years of valuable work for the Society. Members who have not yet paid their subscriptions (3/-) for the year 1933—34 are reminded that these are now due. Donations to the Publications fund, however small, are always welcome. They will relieve us from financial anxiety over our publications and enable us to increase the scope of our work.

W. E. Norris.

LOYALTY TO THE CHURCH'S RITE.

A Paper read at the Meeting of the Alcuin Club, December 4th, 1933.

The celebration of the Centenary of the Oxford Movement has brought home to many the need for liturgical obedience. The Church that gave a priest his orders has the right and indeed the duty to direct what he shall say at the Altar and in his other public ministrations. I wish to maintain that as Dr. Goudge has said, "the mind of the Church of England is at the present time more certainly known than it has been for hundreds of years. It is expressed in the revised Prayer Book of 1927 [I should say 1928] and in the giving to this 'creation of the living authority of the Church of England' the same approval as that given to the alternative Prayer Book of 1662." It is surely more legitimate to say that the revised Prayer Book is in truth "authority," when we know that it represents the mind of the Church. What the Convocations accepted by large majorities has been "ordered by lawful authority." The authority for liturgy in the Patristic period, to which Anglicanism looks with reverence, was the episcopate—first individual bishops, and later groups of bishops in provinces. It is to this fundamental principle that the Anglican Church has been forced by circumstances to return. The process was unpleasant; but the result is Catholic.

The crucial point in the determination of the present liturgical authority in the Church of England is the action taken by the Church after the House of Commons had refused to give the proposed directions and additions its imprimatur. That, be it noted, was all they did. They had no part nor lot in drawing up the book. They could not alter the contents. They refused to make it the law of the land. It is of immense significance that they took no further steps of any kind, as will be shewn later on. They did not, for example, set in motion any action for compelling the Bishops and inferior clergy to adhere to the law as it still exists. The Bishops were consequently compelled to take action of some kind. There were only four courses open to them in theory.

One would have been to have assumed that the action of the House of Commons was intended as something more than a refusal to give an imprimatur, and carried with it a demand for the enforcement of the Act of Uniformity of 1662. If this alternative was ever considered, it must have been quickly brushed aside; for nothing was ever heard of such a proposal. It would have been singularly difficult for the Bishops to have interpreted the action of the House of Commons in this way. As a body they had

constantly reiterated the conclusion of the Commission of 1906 that the law of public worship had broken down, and was, in fact, nowhere exactly observed. Nor had they failed to point out, what was demonstrably true, that the great changes that had supervened in the national life in the twenty-two years that had elapsed since the Royal Commission had reported had greatly accelerated the process of obsolescence.

The second course that the Bishops might have taken would have been to have declared that the action of the House of Commons made the control of public worship impossible, and to have initiated a state of complete *laissez-faire*, in which each bishop—or each parish priest—would have been left to follow his own device. Either of these courses would have involved the admission that the Church was in chains, completely under the control of Parliament. Equally would this have been the case, had the Bishops set out on an enquiry into what the House of Commons really meant by their rejection. Many private persons and editors of newspapers, and even prelates of eminence, were ready with answers that were as positive as they were patently wide of the mark. The Bishops were too wise to engage in an enterprise so abstract and metaphysical.

There remained two other courses. One would have been to have issued a challenge to Parliament by asking the Convocations to give synodical approval to the rejected Prayer Book by embodying it in a Canon. This course would have been quixotic, because it would have raised the whole question of the relations of Church and State without effecting the purpose with which they were chiefly concerned. It is inconceivable that the Crown would have given licence to the Convocations to turn into a canon what the House of Commons had refused to make into law.

The fourth course was the only reasonable one, the only one that would maintain the Church's right to settle its own forms of worship, and the only one that promised a remedy for the chaotic condition into which public worship had fallen. It was to assume that the action of the House of Commons had no directive quality, but was merely a refusal to associate itself with the changes proposed, no more and no less. This course was openly and solemnly to declare that they meant to stand by the book that the Church of England had constructed with so much prayer and labour, to give to it all possible authority short of that which would have been given by Canon, and to leave it to Parliament to proceed against them if they desired to prohibit. This was in fact what the Episcopate did. After calling for the prayers and the counsel of the Church the Archbishop moved an important resolution in the Upper House of Canterbury in July, 1929, stating that in view of the action of the Convocations and the Church Assembly they could not regard as inconsistent with loyalty to the principles of the Church of England the use of such deviations or additions as fall within the limits of the Book of 1928; but that they must regard as inconsistent with Church order the use of any deviations from or additions to the Forms and Order contained in the Book of 1928. They would therefore, in their administrative action, "until further order be taken," be guided by the principles of the Book of 1928; but they would only permit the use of the Forms and Orders of that book where such use would have the goodwill of the people as represented in the Parochial Church Council, or in the case of the Occasional Offices, the consent of the parties concerned. This principle was accepted by the whole House of Bishops, though four bishops, Norwich, Birmingham, Worcester and Exeter, declared that they intended to make but a limited use of the principle. Nevertheless, it is noteworthy that one of these bishops, Dr. Barnes, has in fact been guided by the regulations of the book of 1928 in a matter—that of the reservation of the Sacrament, the inclusion of which in the Prayer Book he had himself resisted. By their action the Bishops definitely assumed a lead in the direction of liturgical affairs, on the ground that it was inherent in their office, independently of Parliament, which is a very striking testimony to the growth of the conception of spiritual independence.

It is an attitude which the Oxford Movement has made possible, and one surely that would have rejoiced the heart of Mr. Keble and Dr. Pusey. Newman could no longer have said "We relied on the Bishops, and they have betrayed us." It was a lead that had been accepted by synods of the clergy all over the country called specially to consider the question before it was given formal expression in the resolution of Convocation.

When attention is drawn to the fact

that the clash of Church and State that was expected has not occurred, it is important to observe why it has not. It is because the State has not wished—or has not ventured—to question the right of the Bishops to take full responsibility for the ordering of public worship in the Church of England without any further reference to Parliament. The whole liturgical question has been transferred from the legal sphere to that of voluntary obedience. The Episcopate cannot have recourse to the secular arm to enforce their judgment. The appeal they are able to make is in a profounder sphere. It is wholly spiritual, it is based upon loyalty to the Church and upon nothing else.

It has been said—for example, by Dr. Dearmer in the last edition of "The Story of the Prayer Book," a book full of interesting information and adorned by fascinating pictures—that because it did not receive the assent of the Crown and was not submitted to the Convocations for final ratification, the revised Prayer Book has no authority and cannot be regarded as a new English Prayer Book. This is surely exaggerated language. The Book was agreed to by overwhelming votes of the Convocations before it went to Parliament. It had also the support of the great mass of the representatives of the laity in the Church Assembly. It was overwhelmingly approved by the House of Lords. It is true, of course, that the State has refused to enforce it, and to affix penalties for its non-observance. But it has taken no steps whatever, and it may now be said with certainty that it will take no steps, to prevent, forbid or hinder its use.

Careless readers are sometimes misled by the note prefixed to the printed editions of the Book of 1928—"the publication of this Book does not directly or indirectly imply that it can be regarded as authorized for use in churches." This note is legal in character. It means precisely what it says and no more. The authorised printers—*cum privilegio*—are protecting themselves. Publication does not imply authorization. Of course it does not. But the formal adoption by Convocation on the motion of the Archbishop of Canterbury of the Book of 1928 as the standard of worship gives it all the authority that the Church of England is capable of giving in the present anomalous circumstances. If authority does not amount to authorization the issue has to be faced whether any greater degree of authorization is likely ever to be given a Prayer Book for the Church of England during the next twenty years. If the revised Prayer Book has no authority, then the Church of England has and can have no authorized liturgy. This is a conclusion to which those who do not believe in the Church may remain indifferent. It will be a welcome conclusion to those who wish to break up the authority of the Church of England, who think, perchance, that by promoting chaos it will be possible to create in the ruins a sham Romanism, that lacks all the majesty and spiritual power of Rome. But surely one who is sincerely devoted to "that great, free and reconciling Communion" the Anglican Church, might do well to pause before writing down as "a failure" a book which has carried the suffrages of so great a majority of practising Anglicans. "The failure of the Book" is said to be "due to the Bishops having sometimes forgotten the Nation in their pre-occupation with small groups of partisans in the Church." It may well be asked in regard to a statement so topsy-turvy, What Nation? The Scottish, Welsh, Irish, or Parsee Nations who swelled the majority against the Book, or the English whose only concern it was and who in a great majority voted for it? The Bishops, in fact, thought too little about the small groups of partisans. The truth, pleasant or unpleasant, is that the Book of 1928, let it be said again, is the nearest approach to authority in worship that the Church of England has or is likely to have. And the authority is good enough for those who believe that a spirit of loyalty is better than a spirit of legalism.

Confusion often arises in people's minds because they are unable to distinguish between the contents of the Book and its authority. Those who do not like some of the contents, who think that they could have written a better book, question its authority simply for these reasons. That is exactly what happened in 1549 and again in 1662. Many disliked this or that. But the Church had spoken and the book went. To-day the Church has spoken again. Is the fact that we could have done this or that better sufficient justification for welcoming the failure of the State to give its endorsement as an excuse for deserting the Church? Because the only authority that the Church claims is a spiritual authority are we to reject it?

The view of Dr. Dearmer that the book of 1928 possesses no ecclesiastical authority is, it would seem, shared by the *Church Times*. In an editorial article on September 29, 1933, the contention was advanced in a very interesting manner on the ground that the book was not a free and sincere expression of the mind of the Church. The reason was found in the fact that the 1927 and 1928 editions of the revised Prayer Book are alike vitiated by a fatal defect. "They were not compiled solely with a view to expressing the mind of the Church, but rather to securing approval from Parliament. Whether the Church of Christ be established or disestablished in this realm of England, no Prayer Book, in which the expression of the Church's mind is capable of being modified with a view to securing Parliamentary or other approval, can be wholly satisfactory to persons of Catholic mind. Truckling to Parliament renders free and voluntary acceptance impracticable." There is contained here a very clear statement of an unimpeachable principle. But, unfortunately, like "the flowers that bloom in the spring," it has nothing to do with the case. It would be asking too much of busy men, like the editors of the Church newspapers, that they should personally attend important debates in the Church Assembly. Unfortunately their absence sometimes makes it inevitable that they should rely upon hearsay or even upon their intelligent anticipation of what is likely to have taken place, and neither of these are completely sure buttresses of truth. It was not unnatural to suppose that the Church Assembly might in its discussion of the Prayer Book be constantly influenced by anxious questionings of what Jones would swallow, and to suppose further that "Jones" in this instance would be the Houses of Lords and Commons. It happened that I was present at all these debates in the capacity of a humble observer. I rather expected considerations of this kind to have a good deal of weight. But I was wrong. Only very occasionally did the question arise, Will Parliament stand this? and whenever it did lift its head, it was immediately met with a violent opposition, and quickly withdrew. The Church Assembly never bothered its head about Parliament, and for a very good reason over and above the reason of principle, namely that it was occupied very much with discarding what Jones would swallow. But Mr. Jones, of whom they were thinking, was not in the House of Lords or House of Commons. He was there tightly packed on the chairs of the Assembly. The truth is that the Assembly as a whole absolutely accepted the principle that revision was its own affair, as representing the Church. It was too fully occupied with the diverse views of its own earnest and eager members to find time to ask what an extraneous legislature would say to its handiwork. There was no truckling to Parliament in either 1927 or in 1928. The final proof is to be seen in what the book contained. If there had been, would the Book have included the recognition of the Eucharistic vestments, the language used about fellowship with the Saints, the alternative Communion Office? The answer is "no," and it disposes of the whole conclusion. If it be said that 1928 did represent such a truckling—two points are worthy of recall. The idea that the precision of the situation about Reservation was such a change rested upon a sincere but somewhat ingenuous misunderstanding. Certain people had got it into their heads that if 1927 became law, every parish priest might have Reservation for the asking. The notion would appear to have been based on somewhat incautious utterances on the part of one or two Bishops. If those who so quickly ran away with a conclusion that fitted in with their devout hopes had stayed to ask what certain other bishops would be likely to do, they would have seen how fragile was the ground of their dream. The changes made in this respect in 1928 did in fact represent what most of the bishops intended. They were what they were said to be, an attempt to clear away a misunderstanding. They were certainly not designed to placate Parliament. That the Bishops and the Assembly never thought they would do. If the Assembly had wished to placate Parliament they would have accepted the friendly advice of the *Times*, and dropped perpetual reservation altogether. This both the Bishops and the Assembly steadily refused to do. And wisely, as well as loyally. It is in the highest degree doubtful in the then temper of the House of Commons, if it would have been of any avail. It would have done nothing to remove, it would indeed have aggravated the obstacle that weighed most heavily with a large number of Members. They were bombarded with documents that gave them the impression—a natural, but quite mis-

taken one—that Anglo-Catholics and Protestants alike would refuse to pass the book. Unfortunately many paid more attention to these tendencious and partisan statements than to the considered and overwhelming judgment of the constitutional bodies representative of the Church in this Realm. And then, in an excited and muddled moment they disestablished the Church, and took away from Parliament the chance of ever again having a voice in determining the Anglican liturgy. How much more discreetly Parliament acted in 1662! They put much needed pressure on to the Bishops to get on with the work of revision. They claimed the power to delete, but they waived it. An ingenious person might make out a case for suggesting how in 1662 the Church truckled to Parliament. It would be unsubstantial, but not more unsubstantial than the similar argument touching 1927 or 1928. Once Parliament had given its consent to the Book of 1662 there was no question of turning it into a Canon. The position in 1927 or 1928 is the same. It is an entire misreading of the situation to say, "Nor did the Convocations ever actually sanction the revision. They only permitted the revision to be submitted to Parliament." Its futility can be exposed in one question. If 1928 had been accepted by Parliament, would the Convocations have then rejected it or changed it? It is enough to ask the question.

A further word may be said about the alternatives prepared as a solution for liturgical dubiety. Dr. N. P. Williams says "1662." But that does not satisfy. He also wants parts of 1928—the supplementary Prefaces, Collects, Epistles and Gospels. The *Church Times* also says "1662 and that alone," but goes further in glossing its own remedy. "The liturgical mind must be studied, not merely in the formal enactments of the Book of Common Prayer, but also in the vague region of modifications sanctioned by customary use." This, be it noted, is the conclusion of an argument that begins with the following admirable statement of principle, "It should be axiomatic to any person of Catholic mind that the liturgy of the Church is not a matter for private judgment. It is not even a matter for the exercise of diocesan invention, whether or not such a process be dignified with the name of *jus liturgicum*. The Liturgy, apart from possible local variations of a definitely unimportant character, is a matter to be decided by no smaller or less important a body than the whole national or regional Church concerned." The proposal that it makes for recognising modifications sanctioned by customary usage seems to open a prospect much wider than diocesan variation. It has an uncomfortable suggestion of a *jus liturgicum* exercised by parish priests or even curates. No one would wish to curb spontaneity or quench the ground of a true liturgical creativeness that seems to be springing up amongst us. I cannot, I fear, or perhaps I should say I am glad not to be able to agree with my friend Mr. Gaselee in his unnecessarily pessimistic judgment, when he says "We cannot write good liturgical English, and ceremonies devised for special occasions, when they do not follow ancient forms, prove that we have no eye for dignity of movement and colour." I agree with Lord Hugh Cecil that the alternative Consecration Prayer is a masterly composition, and my judgment is confirmed by four years of use. I have also been to Liverpool, and I trace the influence of its happy use of Scripture and Catholic intuition in many obscure and unexpected places. The revised Prayer Book provides for spontaneity and variety. All I claim is that we should observe its limits as the act of loyalty now demanded for the clear establishment of Church authority. "To obey is better than sacrifice" is a sound ecclesiastical principle. Having what we think is nice is not.

A. S. Duncan-Jones.

REUNION NOTES.

The massacre of the Assyrians in August, and their present helpless and destitute plight, is the direct consequence of the failure of the British Government to redeem its pledges, to protect its friends and servants and even to realize the most elementary conditions of Oriental life. When Lord Hailsham, in his reply to the Archbishop of Canterbury in the House of Lords, said that the Assyrians were more truthfully described and defined as a Church rather than a people, he showed that he did not know that in that part of the world there is no difference. Every Church is also a people, and every people is also a Church. To treat Iraq as a modern civilized homo-

geneous state—Iraq, which is a patchwork of races and religions, where not ten per cent. of the people are educated in any sense, and where the majority are fanatical Moslems of low moral type, imbued, like all Moslems, with the fundamental axiom that Moslem and non-Moslem can never be equal—would be absurd if it did not have such ghastly consequences. But it is useless to cry over spilt milk. What is necessary now is that the unfortunate Assyrians should be kept alive through this winter, and that as soon as a country ready to take them has been found, the British Government should arrange the emigration of the whole nation, now reduced to about 30,000, and should pay the cost, or at least lend the money. Money for food and clothes for the people, and requests for further information, should be sent to *Rev. Canon Heazell, Assyrian Mission Office, Church House, Westminster.*

The Russian Theological Academy at Paris is still in very serious danger for want of money. The importance of this college, (the only one where Russians can now receive full theological training), both to the Orthodox Church and to Christendom as a whole, can hardly be exaggerated. Anyone willing to help by making known the needs of the college can obtain full information from Major Tudor-Pole, 20 St. James' Square, London, S.W.1.

The ecclesiastical position in Germany changes so rapidly that it is hardly possible to say anything useful about it. It is to be remembered that the "Evangelical Church" is not a strictly Lutheran body, like the national churches of the Scandinavian countries and Finland. In 1818 the King of Prussia compelled the Lutherans and Calvinists in his dominions to amalgamate: his example was followed by other German rulers. The "Evangelical Churches" so formed have now been united in one body for the whole of Germany: a reform long overdue. But the German Evangelical Church makes no claim to any history earlier than the 16th century (as the Swedish and Finnish Churches do). Its relations with the Scandinavian Churches are not very close. The Archbishop of Upsala (who represents the English as well as the Swedish succession, since the Bishop of Fulham took part in his consecration) has refused to have anything to do with the consecration, or installation, (they are not clear about the difference!) of the new "bishops" in Germany. While we must deeply sympathize with the courageous stand of the German pastors who are resisting state interference, contrary to the whole Lutheran tradition, we must also hope and pray that this struggle may lead to a return to Catholic faith and order.

A conference between representatives of the Church of England and the Church of Finland was held at Lambeth Palace in October, and the report of it will be published shortly. No formal conclusions were reached: another conference is to be held in Finland next summer. The fact that the Church of Finland has lost the episcopal succession, even though that loss was accidental, is of course a serious difficulty to further progress: behind the opinion that episcopal succession is not really very important, there lies an absence of emphasis on the institutional side of religion which is characteristic of all Lutheranism. On the other hand, it was made clear that the Church of Finland definitely holds the doctrines of Baptismal Regeneration, the Real Presence (in a Lutheran sense), and Priestly Absolution: that it is perfectly orthodox on the fundamental doctrines, and that the mass of the people have an attachment to their Church which we may well envy. It is of great importance that in a country lying on the border of Soviet Russia, and therefore liable to intensive Communistic propaganda, the organized Christianity of the people should receive all the support it can get. Unfortunately the progress of the entente between the Church of England and the Church of Finland has received a serious blow by the death of Dr. Gummerus, Bishop of Tammerfors, the Chairman of the Finnish Commission which came to Lambeth.

C. B. Moss.

AN APPEAL

From Mar Eshai Shimun XXI, Catholicos Patriarch of the Assyrians, to All the Christian Churches.

The present dolorous and grievous position of the Assyrians, the First Christian People who embraced Christianity, makes it incumbent on me Spiritually, as the Head of the Assyrian Church of the East, to broadcast, alas, a desponding appeal to all

the Christian Churches to come to the aid of the Assyrians in Iraq who, for certain reasons coupled with religious frenzy on the part of the Iraq government, have been persecuted by that government during the month of August 1933, unfortunately under the eyes of the Greatest Christian Empire in the world.

This is one of the darkest hours in the history of the Assyrian Church and People.

The Assyrians, due to their inevitable entry into the world conflict of 1914/18, lost their original homes in Turkey and their fighting qualities and faithfulness were utilized by the British authorities for the last eighteen years in the hope that the latter would reciprocate by redeeming faithfullythe promises made to the Assyrians for a home in which they could develop and prosper on Christian lines and Teachings.

The Anglo-Iraq relations, which saw many changes, were finally defined in the Anglo-Iraq Treaty of June 30, 1930, which deliberately neglected the interests of the Assyrians, thus leaving them homeless and destitute, as the British Government undertook to support unconditionally since 1929 the admission of the Iraq to the League of Nations in 1932, without making adequate provisions for the safeguarding of the Assyrian interests as was originally undertaken.

Ever since 1930, we have been making representations to the League of Nations in which we expressed in no uncertain terms our apprehensions for the future. The Permanent Mandates Commission did not only feel but shared our fears, but Sir Francis Humphreys, formerly British High Commissioner and now Ambassador, undertook on behalf of His Government to " shoulder the moral responsibility should Iraq prove herself unworthy of theconfidence placed in her." Vis-a-vis this eminent declaration, the League of Nations was compelled to be silenced before the British announcement and satisfied itself with " Paper guarantees " for the safeguarding of the lives and properties of the Iraq Minorities. We protested and said that neither the " British moral responsibility " nor the " Paper guarantees " are sufficient to protect us once the fanatic Iraq government is let loose and I, in accordance with the unanimous opinion of the Assyrian People, definitely stressed the point in my appeal of September, 1931, addressed to the League of Nations that " If the mandate is lifted without effective guarantees for our protection in the future, our extermination would follow."

Only nine months have elapsed since the lifting of the mandate when our fears, based on experience and facts, have been substantiated by a wholesale massacre of the Assyrians in the Mosul Liwa and by persecution of others in other parts of Iraq.

After a strong opposition from the Iraq Government, and with no one to defend our point of view, it was decided to appoint a settlement expert in an advisory capacity with no executive power. Being a paid servant of the Iraq Government, it was natural that he would pursue the policy of the Iraq Government which aimed at the destruction, in due course, of Our Faith, language, traditions, customs and usages, and Our existence as a Race. The Iraq government in order to render this one-eyed settlement futile, instigated and encouraged the fanatic Muslim elements against the Assyrians. An extensive press campaign throughout Iraq passed unchallenged for five months and thus it prepared the public opinion for a Holy War. It was now the universal belief of the Arabs that the war was between the Crescent and the Cross. This was finally put in operation in August, 1933. Hundreds of thousands of Arabs volunteered to fight a handful of " unbelievers " and " infidels."

Men, women and children were massacred wholesale most barbarously by rifle, revolver and machine-gun fire. Groups of Assyrians were tied up with ropes and shot down by the regular and irregular troops of the Iraq army. The Ministers of Interior and Defence and other high officials were a few miles away from the massacre zone. Priests were killed and their bodies mutilated. Assyrian women were violated and killed. Priests and Assyrian young men were killed instantly after refusing forced conversion to Muhammadanism. The rapacious Arabs, who were armed and instigated by the Arab officials who received their instructions from the central authorities, carried away the cattle and belongings of the Assyrians with impunity. Holy books were destroyed and Assyrian villages set on fire. Assyrian children whilst hanging on to their parents who were being driven to the butcheries were shot dead. Pregnant women have been killed and their babies destroyed.

These atrocious acts were carried out by the military and civil authorities of the Iraq

government. Certain irregular Kurds were also encouraged and armed by the Iraq government to join in plundering of the Assyrians, but the action of such Kurds should not convey the impression that the enlightened Kurds favoured the actions of their compatriots.

The British flying officers could do no more than take photographs from the air, while those in the service of the Iraq Government were prevented from visiting the massacre zones.

The names of the Assyrian Martyrs are in my possession, which I will make known in due course. Only those acquainted with the atrocities of 1894/96 and 1915 will realize the ferocity with which the outrageous acts were carried out against my people in this twentieth century.

Under the circumstances I appeal to every Christian Church and Institution to use all the influence at their command to make known these facts and support whole heartedly the case of my People before their respective governments and the League of Nations.

I should like to emphasize the fact that I am not making this appeal for Christian support just because we are Christians, but because we have been definitely persecuted for being such. The Christian Teachings, Justice and Humanity make me feel confident that the support which I am most earnestly seeking would be forthcoming.

The Assyrian case is now being consdered by the League of Nations, and I beg for any support that you can give in the matter, for which the Assyrian Church and People would be cordially grateful.

Should you require any additional detail of the massacres or regarding the case in general, I should be glad to furnish you with such details.

Finally, I pray the Almighty God to crown your efforts on behalf of my martyred People with success.

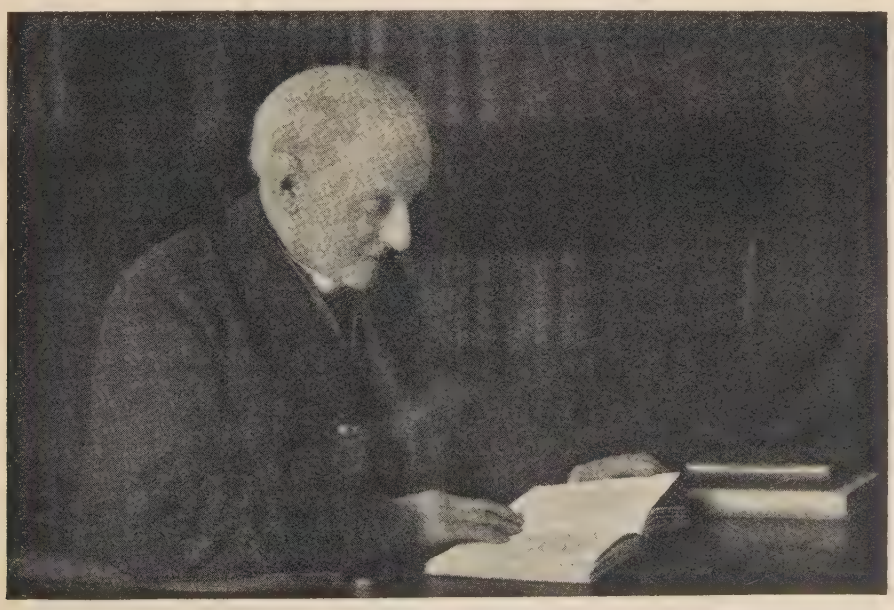
ESHAI SHIMUN,

By the Grace of God Catholicos Patriarch of the Assyrians.

Nicosia, Cyprus, September 20, 1933.

ICKFORD.

I was privileged to know Vernon Staley in the late evening of his life, in the days when he never left the little village of Ickford on the borders of Buckinghamshire, to which he had retired from Inverness Cathedral in 1911.



CANON VERNON STALEY. *Photo by Lafayette, Ltd.*

Crossing the low ancient bridges which span the river Thame at that point one summer afternoon in 1927, just after taking Final Schools, I little realized what that village Rectory and Church would mean to me in the years that followed. By the autumn of 1930 I was driving over every Sunday afternoon, with one or more undergraduates from my Oxford college, to take charge of the children in church, and once each week in the evening to teach them Scouting. These children were as rude and irreverent as village children can be, but nothing could spoil the peace of that lovely church on those Sunday afternoons. The perfectly arranged sanctuary, the woodwork with the stamp of the Rector's own craftsmanship upon it, the solemn old grandfather clock slowly ticking its way towards three o'clock; such was the atmosphere of that little Sunday School, with the light streaming through that exquisite Comper window which commemorates the other Vernon Staley, the boy of nineteen who gave his life for his country in the very last months of the War.

Service over, we would step across to the Rectory, or rather to the small adjoining building which served as the Rector's workshop and study. There was the old man in his little black skull cap, almost asleep over the wood fire, but eager to welcome us with those kindly, humorous eyes which the tragedy of the world never dimmed. For there certainly was tragedy; Vernon Staley was no optimist. His own village seemed ever more hardened in its paganism. Far away from the village the modern school of Anglo-Catholics seemed to be spoiling most of his own pioneering work in days long gone by. And behind all this there lay the haunting memory of his bereavement, scarcely ever referred to, but always felt. He would speak to us of the old days; of Canon Carter and Clewer and Dr. Pusey; but he did not live in the past. He read modern books; he listened to the Wireless, and I remember how struck he was, strangely enough, by the Thursday night talks from St. Michael's, Chester Square. He would show us his workshop materials and tools, and we would discuss the boys of the village and the difficulties of their homes. Four o'clock came all too soon, and but seldom could we stay for the evening.

Sometimes, however, I was able to stay and preach, and the village evensong is not easily forgotten. The candle-light, and the choir in the gallery, and the old man leading his people in prayer and praise, till he played the last hymn himself on the harmonium in the corner, by his son's window. Then back to the Rectory for supper and a quiet talk with Mrs. Staley; a last glimpse of the Rector chuckling over some little jest as he hobbled back to his books and the firelight; and the drive home to Oxford through the country lanes and down the main London road. It is for others to speak of Vernon Staley when his powers were at their height. This is but a poor tribute to the humble saint, who on the eve of his passing to wider fields of service, gave inspiration and vision to one young Oxford priest who here offers his token of gratitude.

V.L.J.

THE GROUP MOVEMENT.

Many people who hear for the first time an exposition of the method and procedure of the Group Movement are disappointed because there is nothing new in it—"I have known that for a long time," they say, or,—"There is nothing in it that we have not already in the Church," and perhaps they add, "We have no need of it,"—though I suspect a good many who add this last clause, would confess that they had need for a more vitalised religious experience.

There is nothing new in the Group Movement. It is just the plain straightforward Christian Faith and Practice of the first Century Christianity without compromise.

Most of us in the Anglican Society are sure of our basis of Faith and Practice—but not quite so satisfied that it has that power and victory in our lives which makes us such compelling witnesses of the Truth that others seek our Faith. Somehow or other this Group Movement seems to be powerful just where we are at our weakest—in making and winning followers of Our Lord Jesus Christ.

There are not many who would deny that the Group Movement is touching men and women, and bringing them to Christ in a way that the ordinary Christian Communions seem at present to be unable to rival.

There are others who are offended at the name "Oxford Group." It is not necessary to go over all that again. The name was not chosen by the Group—it was forced on them by the South African Press, and it stuck. If anyone can find a better nomenclature, Groupists would accept it. "Buchmanism" can be no substitute—for such a term connotes the personal experience and leadership of one man—but it is a *Group* Movement. A personal term would be as heartily rejected as St. Paul would have rejected "Paulinism" as a title for his Evangelistic work in the first Century. There is, of course, no comparison between the work of St. Paul and the Group Movement, but the reason which compels the Apostle of the Gentiles to protest against those who say "they are of Paul" is that the Power of the Gospel is not of man but of God—and this is the Groupist's claim. And why not? Has it come to be a presumptuous thing that men should claim that God keeps His Promises?

The task to-day is to quicken the Church of God which is making slight, if any, progress in spite of a great deal of hard work and splendid devotion, to convert a world which has slipped back in a practical, Godless paganism, with dire and ugly spectres hovering close at hand.

A hundred years ago, the Duke of Wellington said the real question was, "Church or no Church?" To-day, the question is, "Religion or no Religion?" It is not National Apostasy, but World Apostasy that this generation has to face.

Here is a small gallant band of men and women who, all the world over, are meeting the challenge of the Situation—dauntless and unafraid—and are reclaiming the Power of the Gospel of Jesus Christ, to change the world—by changing first the man within.

Briefly the main elements of the Group Movement are:—

(1) These people have found—not by books and talk, but by demonstration in personal experience, that Jesus Christ is Living and Reigning—not as a formal conclusion to a prayer—but as a vital force within, which cleanses and delivers from sin and integrates the personality into a new and wondrous whole, a force besides which a violent atheistic Communism or a despotic Nationalism is an opiate. To the Church they are proclaiming, "Why seek the Living among the dead? He is alive here and now."

(2) These people are so filled with the infectious force of Jesus Christ, that they proclaim the victorious Might of Jesus Christ by "Sharing for Witness." This is what is so painful to English conventional use and wont. We have been willing to leave religion to the parson in the Church, or at the bedside, but these will have it that Jesus Christ used market-places and dinner parties, that He thought little of ecclesiastical and social conventions which stood in the way of working the work of Him who sent Him.

The House-Party method has loomed large in the public eye, and is most valuable, but far more important has been, and is, the out-spoken witness in places of business and home life, and in personal friendships, or even passing acquaintanceships. In all cases it is a witness not to personal defeats and sins, but to the victorious Power of Jesus Christ to meet life's problems and failures.

(3) No Christian man with the Scriptures in his hand or the record of the Saints, doubts that God does make His Will known to His Children. These people seek His guidance in the ordinary affairs of life, and claim that God does communicate His Will—even directly—if the Soul is willing to wait upon Him that He may speak.

A fundamental practice—an ancient one at that—of the Group is that of the Quiet Time.

Forty years ago Bishop Paget of Oxford told us that the reason wherefore the consciousness of God was so slight was due to the fact that men were too absorbingly occupied with things without, and living wholly at the circumference of their being, that the still small voice of God was drowned. That diagnosis is yet more painfully true to-day.

Not least of the blessings of the Group is the revival of Two-Way Prayer and the Practice of Silence in the Presence of God. Only those who live in this Silence can really determine whether God does or does not speak, and make His Will known in personal details of daily life.

(4) "Religion without Compromise" is the claim of the Group—a life completely surrendered to Jesus Christ and Him Crucified; no areas of the soul withheld, no possessions or talents kept back. The Ignatian Prayer, "Teach me, Good Lord, to serve Thee as Thou deservest," taken *au pied de la lettre.*

(5) To close a brief and inadequate description, it is a Group Movement—a Fellowship.

One of the most distressing features in the Bishop of Durham's famous Charge is his description of the failure of spiritual fellowship in the Church. " Precisely where those isolating forces of pride and greed ought to have been overcome and put to shame, they have found their frankest and most insulting expression."

These people have found how to cast down every barrier by the redeeming Power of the Cross ; prejudices of rank and position, intellectual status, and ecclesiastical discrimination vanish in Him, who came that " all men might brothers be " in the love of Our Heavenly Father.

In the Group Fellowship no one is required to sacrifice any convictions of Truth, but to share them with his brethren, Free Churchmen with Catholics, Modernists with Fundamentalists. This common pooling of gifts and Truth, manifests the rich variety of Christian brotherhood. The day of Re-Union of Christendom is hastened where there is growing up a Fellowship of loyalty and trust in the Spirit of Jesus Christ.

S. A. KING.

THE ETHICS OF RUBRICAL OBEDIENCE.

Let me begin this article by cheerfully admitting the value and even the necessity of rubrics and the general obligation of obedience. In every ceremonial act—in a Baptism (*e.g.*), a Marriage, or a Funeral—it could be clearly proved that for one decent, dignified way of doing things there are at least seven which are neither dignified nor decent ; and a rubrical direction is, among other things, a protection against bad taste. At times when a false step would jar exceedingly, and the haunting fear of it would be a constant distraction, we are delivered from the pains and perils of individual initiative.

Again, it is one of the functions of a living and teaching Church to express in outward form—to preserve—to transmit from age to age—those eternal truths of which she is the trustee, and the inner meaning of which she knows or ought to know.

The truth could not be adequately expressed, safely guarded, or in its fulness transmitted apart from rubrical direction. Here again abandonment to individual initiative would involve not bad taste merely, but disaster. It would be altogether inconsistent with the function of the historic Church.

Yes, rubrics there must be, and there ought to be obedience. On these, as general statements, we are all agreed.

But on what does the obligation rest ? What is its nature ? Are all rubrics to be rigidly obeyed and always obeyed ? or are some more binding than others ?

Is it possible to maintain and respect a law in the abstract, and occasionally break it in the concrete and yet be guiltless ?

Let us clear this last question out of the way by an example. We recognise the right and the duty of County Councils to make laws for the regulation of the roads. We approve of their wisdom in decreeing that after dark cyclists must have lamps. Let us suppose that you possess a push cycle and find yourself some night on a country road five miles from home. It is bright moonlight, the road is deserted The dangers against which the rule was aimed are obviously absent. You have just walked past the only local policeman while considering the matter, and cheerily bidden him " Good-night ! " How will you act ? Some of us would probably think that conscience ought in such a case to be open to reason, and the letter of the law to satisfy itself with obedience in the spirit, and the mental colloquy would end in the words of Lancelot Gobbo—

" Via ! says the fiend: Away! says the fiend."

Now, the man who would walk the five miles with the bicycle under his arm would no doubt be one of what we may call the school of rigid obedience. There is such a school. The majority of its members join it in the first year of their Episcopate. We shall touch on the reason of that later.

I once met a member of this school in Ireland. I had been pointing out, I think, that by reading the whole of the " Dearly beloved Brethren " perhaps once in a month or once in six weeks, one greatly increased the attention which was given to it, but he severely frowned upon such a suggestion. To do that would be to disobey the rubric. " But would you," I asked, " say it at every daily service ?" " I would," he answered. " Even if there were only two maiden ladies

present ?" "Certainly," he said, "I should obey the rubric"—or words to that effect. You will not be surprised to hear that that priest became a Bishop.

I should like to give two quotations which perhaps, alike in their spirit and results, illustrate the attitude of the two schools towards rubrics. The first is in verse :

"The boy stood on the burning deck,
Whence all but he had fled."

The attitude here is all that could be desired by the most straitest sect of the rigid school. The result is indefinite.

"Then came a burst of thunder sound :
The boy—O where was he ?"

The other is the story by Kipling of the unruly march of a draft of time-expired men, half-drunk and uproarious, under the charge of a junior officer. Mulvaney, who had once belonged to the regiment, calls at the officer's tent and offers aid.

"I've never had charge of men like this before," sez the officer, . . . "and I see by the Reg'lations . . ."

"Shut your oi to the Rig'lations, sorr," I sez, "till the trooper's into blue wather." The advice was taken. The officer tells the men that he has overlooked a good deal, but now there must be no more of it, whereupon a staggering private invites him to join him in a drink.

"Peg him out, sorr," sez I, in a whisper.

"Peg him out," sez me orf'cer bhoy up loud, just as if 'twas Battalion P'rade. The man was duly pegged to the ground and left for the night.

"'Tis agin the Rig'lations," says another.

"Peg out that man," sez my orf'cer bhoy. He, too, was laid beside the other. The rest were sent cowed to their tents. Disregard of military rubrics was evidently successful. Let the final verdict be given in the words of Mulvaney himself :—

"I wint to the ould Colour-Sargint and I sez—'Let me die in glory,' sez I, 'I've seen a man this day.'"

"'A man he is,' was the reply. 'That bhoy has the bowils of a cantonment of Ginerals.'"

We all know how England's greatest admiral won a notable victory for his country simply by the judicious use of a glass-eye. The possession of a glass-eye is as needful for a bishop to-day as the possession of a pastoral staff. It is the true *oculus episcopi*. A bishop is not meant to be a police constable looking out for minute breaches of this or that direction given hundreds of years ago under circumstances totally different. There are nobler uses to which a leading man can put his seeing eye. I would go further, and maintain that a certain amount of laxity is not only lawful but necessary. The condition of life is power of adaptation to environment, and the condition of health is that that adaptation should be rapid. The Church is living and growing, and her environment changes continually, and the antique directions of a bygone age are not necessarily the best suited for us to-day. To a large extent this has been recognised. We have the glorious admission of the late Royal Commission that never from the time when the English Church broke with Rome have the rubrics been rigidly obeyed. We are all involved. Which of us always reads the longer exhortation ? The extent of our rubric-breaking is only one of degree. We are all black, pots and kettles alike. Even Bishops recognise what is called "prescriptive use." That is sanctioned by their authority and sanctified by their example. But to sanction and adopt "prescriptive use" is unquestionably to justify people in originating it.

Perhaps I have said enough to show that, personally, I do not consider that the general obligation to obey the rubrics is one that stands on the same footing as—well, let us say the moral law. Yet we admit the authority of the Church, and we cannot deny the force of the categorical imperative, "Here shall the priest stand up," etc.

But suppose we compare the commands of rubrics with the rules of grammar. What could be more categorical than the words familiar to the ear of childhood—"A verb *must* agree with its nominative in number and person" ? Yet, as Mrs. Gamp would say, "No bones is broke" by occasionally forgetting it. Again, a gentleman must always lift his hat to a lady who bows to him. He accepts that rubric of etiquette, but upon due cause shown—if (*e.g.*) he should be carrying a bomb or a baby—he would be wise to dispense with it.

But, I can hear someone saying, ought we not to wait until the Church herself, who made the rule, alters it ? Yes ; but, rightly considered, that is just the process I am recommending. Let us suppose that owing to change of circumstances some rubrical direction becomes a real inconvenience. Here and there men begin to set it aside.

Their action is tentative. It is, in effect, the practical way of bringing the inconvenience to the notice of Mother Church, and asking her permission to change it. The Episcopate turns upon these petitioners its glass-eye and says nothing. That means Mother Church is considering the matter. For years and years there are discussions for and against. That is the ratiocination of the Church. In process of time a final answer is given, either the change meets with the approval of the general sense of the Church, in which case the bishops call it "prescriptive use," or the general sense of the Church condemns it. The bishops turn upon it their seeing eyes, and the practice is snuffed out. That is the well-understood process similar to that which built up the British Constitution.

Those who take upon them a tentative initiative are the scouts of the moving army of the Church. They perform a most necessary duty. It is not fair to condemn them as malefactors. If you say, "What if everyone took the same line?—there would be anarchy." I reply, "An army does not all become scouts; they are not fitted for it." Thus the safeguard against going too far lies in the general sense of the Church, and it is upon real loyalty to that general sense that I would base the obligation of Rubrical Obedience.

Let me go back for a moment to that dear boy of Mrs. Hemans. Suppose that instead of standing upon the burning deck till the explosion came, he had only dreamed that he stood there, and then told it to his father, at breakfast the next morning, I could imagine his father saying, "My boy, your obedience was admirable, but your judgement was sadly at fault and your faith in me very far from being intelligent. You may always assume for the future, notwithstanding any rules to the contrary, that I never shall wish you to be burned alive or blown to the winds."

I said I should come back to the reason why most bishops join the rigid school in the first year of their episcopate. It takes a good deal of practice to learn how to wield the glass-eye with due dignity; but, besides that, in our Anglican system it is the function of the Bishop to repress, to act as a moderating and restraining force. The function of the brake of a coach is to drag upon the overmuch haste of the wheels; the function of the wheels is to go as fast as they can in spite of the brake. The result of their combined energies is that you get reasonable speed combined with a fair degree of safety at the cost of a certain amount of friction.

Perhaps a still better illustration of the good result which comes to the Church as a whole from the inter-play of the forces of the two schools—that which makes for liberty and that which urges rigid restraint—may be taken from Kipling's wonderful story "The ship that found itself." You may remember that in that story he gives a voice to every part of the vessel. At first each part acts for itself, and only under the stress and strain of a storm do all the parts merge themselves and their duties in one grand unity as the ship "finds herself."

"Straight up and down is not bad," said the frames (representing the liberal school), "but you must also expand yourselves sideways. Expansion is the law of life, children. Open out! Open out!"

"Come back," cried the deck beams savagely (representing the narrow school), "come back to your bearings, you slack-jawed irons."

Then comes the voice of the Episcopal College.—"Rigidity! Rigidity! Rigidity!" thumped the engines. "Absolute unvarying Rigidity—Rigidity!"

It is quite possible, therefore, for us to respect the bishops for their love of rigidity; to believe that it is for the good of the Church as a whole that they should desire it, and at the same time to hold that it is equally good for the Church that the clergy should resist such a desire to the utmost of their power, realising that "expansion is the law of life." How otherwise should we get the healthy friction between the gripping brake and the swift rushing wheels?

H. Erskine Hill, D.D.

EASTCOTE CHURCH, MIDDLESEX.

Eastcote, Middlesex, is a new parish which has been taken from the large mother parish of St. Martin's, Ruislip. It was an old-fashioned hamlet until the building speculators commenced their devastating but necessary work after the war. A London Diocesan Home Mission was established in December, 1920, and to-day Eastcote can rejoice that it possesses a very fine modern church. The sale of the site of St. Stephen's,

Spitalfields, together with a sum of money, raised locally, during the first years of the Mission, rendered the building of the church possible. Sir Charles Nicholson, the distinguished architect, was chosen to design the church which, though capable of holding 400 people, was to cost no more than £8,000, including fittings and furniture. That the architect has succeeded in creating a very fine building at this price will, no doubt, encourage other dioceses to venture on building churches of this style and dimensions.

The exterior, with its three parallel roofs and small saddleback tower, covered with pleasing red tiles, with flat copper-roofed Lady Chapel and priest's vestry, presents the appearance of a country church. The church is built in brick with Clipsham stone dressings. The interior, though simple in treatment, is very striking. The floor level is unbroken until the communion rail is reached, and a broad sanctuary, floored with stone slabs, as is also the Lady Chapel sanctuary, has three broad steps the entire width of the chancel, leading

EASTCOTE CHURCH INTERIOR. *Photo by G. F. Green.*

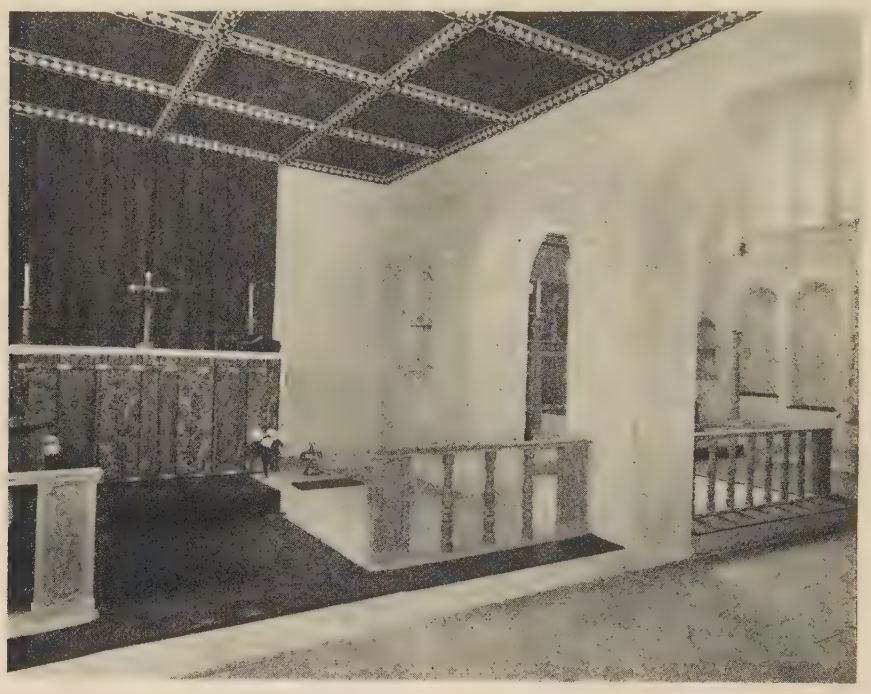
to the English Altar which is ten feet long. The alley ways and chancel are tiled with red tiles. There are three bays in the nave with narrower arches at the West End. The walls are plastered, with the arches outlined in plaster, a very pleasing effect, and are dead white, while the plain pillars are of Weldon Stone. The entrance of the Lady Chapel from the North Aisle is broken by two small arches with window above, an unusual and delightful treatment due to the lowering of the roof level of the Lady Chapel. All the windows, glazed in white glass throughout, are situated at a high level precluding draughts, etc., and there is a pipeless heating system housed at the west end of the north aisle with outside access. The main entrance is through the South porch with other entrances North and South. The decorations of the boarded ceilings of the roof are a striking feature. The arched nave roof is painted a dark green, with the slender ribs in black and white design with the cornice in black and orange. The aisle roofs are flat with the panels enclosed in 4½in. x 3in. fully moulded ribs. Here the colour is a pale green with the ribs picked out in a red and black conventional design on a white ground. The font has a finely carved oak cover of unusual design, which is raised by a pulley chain.

The pulpit, lectern and choir stalls are of oak with " return " stalls for the clergy.

Carrying the walls of the choir vestry to

roof level, to avoid an unsightly bell turret, has enabled the Architect to house the organ out of sight in a chamber with balcony overlooking the chancel. The Compton electric organ, of the latest design, with two manuals, is a triumph of the organ-builder's art, and is played from a console placed in the Lady Chapel. Three arches look out on the South side of this chamber and these are filled with painted wooden grilles. It is hoped later to insert a grille in the large arch with balcony, overlooking the chancel. Above the organ chamber and store room is a small belfry containing three bells the gift of the Barron Trust Fund. The weather vane takes the shape of a "grid", the dedication being that of St. Laurence. This saint was probably chosen by Vicar Gray, at that time Vicar of Ruislip, when the Mission was started, since some remains at St. Martin's of mural paintings on the wall of the rood staircase depict St. Laurence with grid.

A rood beam with cross and figure and with attendant figures in restrained colouring of small mediaeval design breaks the nave



EASTCOTE CHURCH HIGH ALTAR. *Photo by G. F. Green.*

roof at the entrance to the Chancel. The seating is with chairs of the latest design, with folding kneelers. The electric lighting, very economical in treatment, is with shaded suspended lamps.

Both sanctuaries contain piscina with shelf above, thus avoiding the use of a credence table, with aumbry also, while the main sanctuary contains a sedilia on the South wall. The high altar riddel posts are of metal painted in red and gold. The altar hangings are of red and a super dossal to reach the high East window is of panelled oak with a cresting picked out in black and gold. The Lady Chapel roof has blue panels with the ribs picked out in black and green on a white ground. The carpets and kneelers in both sanctuaries are blue. Although the bays of the nave are of simple Renaissance design, the general impression is that of an English Church interior It is thus a return to what is so much desired and a demonstration, yet again, that English Catholicism has little to learn, and less need to borrow, from her Roman Sister.

R. F. Godwin.

THE ANNUAL MEETING.

The Ninth Annual Meeting was held in London on October 24th in St. John's Church House, Red Lion Square, where the Society held its meetings in 1929, 1930, and 1931.

The General Committee met at 11.30 a.m. There were nine members present, the President, the General Secretary, the Secretaries for Chichester, Derby, Gloucester, Oxford, Salisbury and Wakefield Dioceses, and the Rev. R. M. Hay. A good deal of useful business was transacted.

A conference on "Parochial Ideals" was held at 2.45 p.m. The discussion was opened by the Rev. Canon W. H. Walter Williams, Rector of Hemsworth, in the unavoidable absence through illness of the Rev. Leonard Spiller, Vicar of St. Etheldreda's, Fulham.

In the course of a very interesting address Canon Williams laid stress on the fact that our aim in all parochial work was to reconcile man to God and man to man. He emphasised the importance of the Eucharist held at an hour when families could communicate together and deprecated a complete separation between communion and worship. Generally speaking our parochial organization should be four-fold in character, designed to suit the needs of men, women, boys and girls. And our organizations must not be merely parochial in origin and extent. They must have their counterpart in other parishes.

The discussion which followed this address ranged over a good many different points, but it afforded evidence that members of the Anglican Society are united in attaching great importance to the Parish Eucharist as a family service.

Evensong was sung in St. John's Church at 6 p.m., the Rev. N. B. Page, Vicar of St. John's, officiating.

The annual business meeting was held at 8 p.m. in the crypt of St. John's Church. The President, the Rev. H. Adeane Byard, presided and seventeen members were present. The meeting was opened with prayer and the minutes of the Eighth Annual Meeting were read as well as the draft Report of the General Committee.

In the absence of the Treasurer, the Rev. R. M. Hay presented the financial report which showed a balance of £5 7s. 8d. in the General Fund and £2 19s. 3d. in the Publications Fund. He pointed out that owing to heavy expenses incurred in producing tracts and inserting illustrations in the "English Catholic" it had been found necessary to transfer £10 from the Reserve Fund to the Publications Fund, leaving a balance of £10 in the Reserve Fund.

The financial statement was adopted on the motion of the Rev. Canon Williams, seconded by Mr. C. E. Charman.

The President announced the resignation of the Rev. B. T. W. Biggs from the position of Treasurer after three years of valuable work for the Society. On the motion of the Dean of Chichester, seconded by the Rev. C. M. Schooling, the appointment of a new Treasurer was left in the hands of the General Committee.

The Rev. R. M. Hay was re-elected Honorary Auditor.

The Dean of Chichester spoke on the great opportunity which awaited the Anglican Society. Referring to recent correspondence in the "Church Times" on the subject of the 1662 and 1928 Liturgies, he pointed out that it was now being openly asserted that neither rite had behind it the full authority of the Church. And there were those who doubted whether the Church of England had any spiritual authority at all. The task of the Anglican Society was to proclaim the spiritual authority of the Church of England and to make it clear that the Revised Prayer-book had behind it the full authority and consent of the Church.

In a short address the President thanked all those who had worked for the Society during the past year. He referred to the death of several members of the Society, especially Canon Vernon Staley, one of the first priests to join the Society.

He expressed his gratitude to the Dean of Chichester for his speech and urged that members of the Society must not be shy in talking to ordinary people in the parishes about the aim and authority of the Church of England. Far more use could be made of Parochial Church Councils in this respect. The real battle of the Society must be fought in the parishes.

Referring to the Group Movement, which was absorbing so much interest at the present time, he thought that most of them would feel, as he did, that the movement

was reviving features of Church life which had not been very much emphasised. But he distrusted some of the methods used, and doubted whether the Group Movement had anything to teach the Church.

The Anglican Society must resist the Movement for inter-communion as a preliminary move towards reunion. Such a step would only perpetuate their divisions and put off the day of reunion.

The meeting came to a close at 9.45 p.m.

REPORT OF THE GENERAL COMMITTEE.

The General Committee reports that since the Annual Meeting in November, 1932, twenty new members have joined the Society. The present membership of the Society is 306. In addition there are over 100 members of the American branch of the Society in the United States.

Mr. G. B. Timms has resigned the secretaryship of the Oxford University branch and Mr. J. Gordon Cox has been appointed in his place. The Oxford branch has been very active during the past year and meetings and services have been arranged in each term.

The American branch continues to make excellent progress.

The Committee is glad to note a slight increase in the circulation of the "English Catholic" but feels that members could bring about a further increase this next year. It is not yet self-supporting.

The Rev. B. T. W. Biggs has resigned from the position of Treasurer after several years of valuable work for the Society.

All subscriptions and donations should be sent to the General Secretary, Hemsworth Rectory, Pontefract, Yorks. Members who have not yet paid their subscriptions for the year 1933—34 are reminded that these are now due. Donations to the Publications Fund, however small, are always welcome.

OXFORD BRANCH REPORT.

An attempt is being made to awaken the interest of members of the University in the work of the Society in Oxford, and there does seem to be at least some revival of interest.

The Branch—and especially its Committee—is much the poorer for the departure of the Rev. V. L. Johnstone for Newcastle, and several other members have also gone down. Mr. G. B. Timms, of St. Edmund Hall, was succeeded as University Secretary at the beginning of Trinity Term by Mr. J. G. Cox, of Hertford

The Terminal Solemn Eucharist has been maintained and remains the focus point of the Branch's activity. Celebrations have been held respectively on March 2nd (St. Chad), when the Rev. J. E. Bowles celebrated; May 15th, when the celebrant was the Chairman of the Diocesan Committee, the Rev. R. M. Hay, Vicar of SS. Philip and James, where these services are held; and on October 19th, Feast of St. Frideswide, Patroness of Oxford, when the celebrant was the Right Rev. Bishop Shaw. Attendance at the services has been good, communicants at the last two numbering thirty and thirty-five respectively.

The excursion in the Hilary Term took the form of a visit to the works of Messrs. Mowbray, which proved very interesting. That in the Trinity Term was on a somewhat larger scale, and was attended by about thirty-two people. The party visited several Churches under the leadership of Mr. F. E. Howard. The day began at Cuddesdon, a church of the late twelfth century; and opportunity was taken to see Mr. Howard's work in the College Chapel. Great Milton and Great Haseley were next visited, and tea was taken at Haseley Court The last visit was the most interesting—Waterperry Church, which is remarkable for the variety and quality of its glass as for many other features. The excursion ended with Festal Evensong at Wheatley. The day was much appreciated.

Two other meetings for the current term have been arranged : one, a public meeting on October 27th, to be addressed by the Rev. C. B. Moss on " Non-Roman Catholicism," and the other a lecture by Mr. Howard on Stained Glass, to be held, by kind invitation, at his house on Boar's Hill, on Nov. 27th.

J. GORDON COX,
University Secretary.

REVIEW.

" ENGLISH HYMNAL," New Music Edition. [O.U.P., 6/-]

The new Music Edition of the *English Hymnal*, which is published this year, has made the book probably the best on the market. Except for a few verbal alterations, the hymns remain exactly as they were before, but now there are added 100 new tunes, many of which have proved their worth through " Songs of Praise." This has been done without the loss of any of the old tunes, as these are all to be found elsewhere in the book, and wherever a new tune is put in, there is a cross-reference to the tune that stood there before.

Although it seems that this must bring complete gain without any loss, yet this is not necessarily so. There are few things more irritating than having to read from a tune in one part of the book with the words in another (particularly if the hymn is being sung in Procession !), and while many of the tunes will be warmly welcomed, yet there are some cases where the old tune will still be wanted.

A more irritating change is the alteration of the words of some hymns (*e.g.* 313 first line, and 598). The alterations seem perfectly gratuitous, and as, at present, the change has only been made in the Music Edition, confusion between the Choir and Congregation can be the only result. In hymn 161 the first verse is now reckoned as Pt. 1, to be omitted where desired, and we note the asterisk that has now been placed against *v.* 4 of 390 !

There are so many good tunes that it is impossible to draw attention to them all, but the three new tunes of Dr. Vaughan Williams (273, 368, 541) are especially good. It is a great pity that he has not given us more. In view of some recent discussion as to the best tune for the hymn " O valiant Hearts " it may be noted that " Magda " suits it perfectly. The new tunes by Dr. Martin Shaw are perhaps of not quite such consistent merit, but 396, 415 and 503 should be warmly welcomed and it is much to be hoped that his fine tune " Purpose," set to the hymn " God is working his purpose out " (548), will be taken up before the old tune becomes too widely known. " Royal Oak " (587), which he has arranged, will be a delight to all children. " St. Botolph," by Gordon Slater (419), and Melling (373), should be learnt at once. Other particularly fine new tunes are :—33, 127, 177, 279, 320, 381 (2), 382.

The harmonies of all the Plainsong tunes have been done afresh by J. H. Arnold, and are all that we should expect from him. They should be a great help towards singing Plainsong smoothly.

On the whole the new Edition is a great gain, and we hope that it will be widely adopted.

J.H.A.C.

CORRESPONDENCE.

SIR,—It is often assumed that the direction in the Ornaments Rubric to use the vestments and ornaments of the second year of Edward VI is " ipso facto " a direction that those vestments and ornaments should be of the style prevalent at that time. For instance, we read in a comparatively recent number of the " English Churchman's Kalendar," " There is something extremely sensible after all in the Ornaments Rubric referring to the later mediaeval period, as that was a time when the vestments were less cumbrous, even if less graceful, while they had not yet assumed the ugly and decadent shapes which the bad taste of the Renaissance gave them in more recent times abroad." And Vernon Staley says* " English priests are not justified in wearing such a debased form of chasuble (*i.e.*, the fiddleback) which certainly was unknown in this Church of England in the second year of Edward VI."

But, apart from the doubtful historicity of the latter part of the second quotation, this is surely to mistake the spirit for the letter. The rubric about vestments and ornaments is closely connected with the preceding rubric, that " chancels shall remain as in times past." This then ought to mean on the above reasoning that chancels should at least be furnished. if not actually built, in the Gothic style ;

* " Ceremonial of the English Church," p. 165.

yet, as far as the present writer is aware, no such contention has ever been urged against the use of the Renaissance style either in the building or the furnishing of an English chancel. Rather it is the fashion to deplore the way in which church furniture and fittings of this period were swept away by the Gothic enthusiasm of Victorian "restorers"; and such a survival as a Georgian screen or a Queen Anne reredos* is hailed with delight by the modern ecclesiologist, even though it be found in an otherwise mediaeval building. Even tablets and monuments of the XVIIth and XVIIIth centuries, formerly despised, are now sought out and admired, thanks to the writings of such authorities as Dr. Cox and Mrs. Esdaile. What is more, Jacobean and Renaissance styles are very popular among a certain school of modern church architects and artists.

And so, if it is absurd as has been shown to quote this latter rubric against the use of Renaissance styles in church decoration, whether old or new, it is surely equally absurd to quote its sister, the Ornaments rubric, as only allowing the use of "Gothic" vestments. Moreover, had the eucharistic vestments actually continued in use in the Church of England after the troublous Reformation period, they would, like pulpits and fonts, have followed the general fashion of the times. That this would have been so is attested by the cut down versions of the mediaeval vestments† used by the persecuted Roman Catholic faction in this country.‡

It would seem then that there is no disobedience to the Ornaments Rubric in the adoption of vestments of a cut other than late Gothic, and it may be added that if a Renaissance chasuble is contrary to this rubric, then the tent-like paenula, affected by some, is equally out of court. To obey the rubric is to wear the vestments, whatever their shape—or lack of it! And there always will be those who, while admiring the graceful folds of the full Gothic chasuble, are sufficiently broad-minded to see the beauty, albeit of another kind, in the vestment of the Renaissance period; while those who go so far as to prefer this latter type can always claim that their form of chasuble does represent the logical and final result of adopting an overcoat—the paenula—to a very different purpose, for use as an ecclesiastical vestment.

Yours faithfully,
R. P. GRIFFITHS.

* e.g. the beautiful example in Southwick Church, Hampshire, dating from 1700.

† It seems more reasonable to regard this cutting down of the mediaeval vestments as part of a wider movement all over Europe, than as done in order to carry them about from place to place more conveniently, as has been suggested.

‡ e.g. The Abbey Dore vestments, now in the Victoria and Albert Museum.

BALANCE SHEET FOR THE YEAR 1932—33.

GENERAL FUND.

	£ s. d.	£ s. d.
Balance from 1931—32	2 2 8	
Members' Subscriptions	15 9 0	
		£17 11 8
General Secretary's Expenses ...		2 8 0
Treasurer's expenses		2 8 0
Canon Mozley—travelling expenses ...		16 0
A. T. Broome:		
Printing (General) ... 5 12 3		
(*per* Oxford Branch) 17 9		
		6 10 0
Cheque book		2 0
Balance		5 7 8
		£17 11 8

PUBLICATIONS FUND.

	£ s. d.	£ s. d.
Balance from 1931—32		5 6 6
Subscriptions—		
per Treasurer ...	18 17 0	
per A. T. Broome ...	23 13 8	
		42 10 8
Donations		17 13 8
Sale of "*English Catholicism*" ...		16 8
Transferred from Reserve Fund ...		10 0 0
		£76 7 6
A. T. Broome—printing and publishing The "*English Catholic*," Nos. 18, 19, 20		48 14 0
"*English Catholicism*"		7 15 0
Illustrations for "The English Catholic"		16 19 3
Balance		2 19 3
		£76 7 6

RESERVE FUND.

	£ s. d.	£ s. d.
Balance from 1931—32	20 0 0	
		£20 0 0
Transferred to Publications Fund ...		10 0 0
Balance		10 0 0
		£20 0 0

Examined with vouchers and receipt books and found correct.
October, 1933.
ROBERT M. HAY.

BERNARD T. W. BIGGS,
Hon. Treasurer.

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